



THE DAYBREAK.

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"Wankantahan Anpao kin hiyounhipi"—Luke 1: 78.

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Wošna Kaša Tawowapi Wan

Mitakuye wašte: Ito, lehan taku wanji on wawapi cicagapi kta wacin, Hekta qon oya-te iyuha woniçupi qonhan Wawokiya, Cate-chists na Deacon kin is̄ eya woicupi, na heon wicohan tawapi, niyepi on econpi kin he tanyan iyoptapi tka. Itahena tona wowaši econpi naiš oic̄ihipi kin on kausu wicakiciglu zapi qon wacekiye wicaša kin hena wicakicigu-pi kin tka. Canku wowaši econpi qon na niyepi anpetu wanji \$2.50 yakamnapi qon wace-kiye wicaša kin is̄ eya opapi kta iyowinwicakiyapi, tka ieuhan wicohan tawapi kin taku wanjikji on itanyan ſni. Wowaši opapi ſni na-kun tanyan ſni. Okolakicie wakan etanhan wi iyohila wiši yuhapi kin he conala hea, tka wicohan econwicaši pi kin he tanka. Tohan canku kačapi wanica, naiš itokeca wan on wa-kamnapi kta wanica canna tehiya unpi ecee. Hececa eša anpetu itopa winyan omniciye econpi kin, wayazankapi wanwicayag hipi kin, t̄api wicahapi kin, na Anpetu wakan wacekiye kin el unpi kta iwacintwicayapi.

Hehan wocekiye oyanke wanji yuke cin wacekiye wicaša kin he etanhan kin h̄en hel makoce yuha na on peji na can kin tanyan yuha kta okihi, tka tokantahan el wowaši econšipi canna peji na can kin iye un kta tanyan yuha kta okihi ſni. Iein oyanke kin he el unšipi kin el wicaša oyasin maka iyute yankapi, na on etanhan wacekiye wicaša kin, makoce tawa ſni cankel, iye cinkala can na peji ieu okihi ſni. Eya oyanke hunh oyate el unpi kin taku kin le on wiyükcanpi, na wa-cekiye wicaša na owacekiye el sutaya wacinyu-zapi kin on taku kin le cantewašteya wawoki-yapi ecee, na he wopila tanka. Tka akeš oyanke wanjikji el togye wacinyuzapi seca, la-kaš wacekiye wicaša iye oyate ošpaye etanhan ſni tka hel wowaši econšipi kin, na iyonatiye-kiya peji na can igni na opeiqitton canna oya-te kin. Tipi wakan el kawitayapi eca toke-cincin kic̄iyosotapi, na kiglapı ohakam hena on tokel un kte cihlan awacimpi ſni. Mitakuye-pi lehan taku kin le on iceciciyapi kta wacin. Eya Okolakicie wakan kin on taku iwacintun-niyanpi na econunnišipi can ota iyuškinyan eca-nonpi kin on piwala ecee tka Wakantanka ekta iyonat wopila tanka heca kecamin. Hecele ito taku epin kte cin, is̄ eya Wakantanka on eca-nonpi na Iye on wopila taika waluštanpi nin ecamnin. Eya oyanke iyohila Tipi wakan el naiš omniciye tipi el can tona unpi kte cin wi-caša Okolakicie opapi kin hena kiçunpi na ahapi kta iyececa he slolyayapi. Ho nakun Wacekiye wicaša nitawapi kin, can na peji ko on owicakiya po. Hecanoni pi kinhan lila pilapi na iwacintankapi kta. Ecanoni ſni na wa-cekiye wicaša oyate entanhanapi ſni hecinhan waciniwošakapi kta, na etanhan niyepi na mi-ye iyonatiyeunkiyapi kta na owacekiye kin itanyan kte ſni. Ito Wowapi wakan etanhan ogle kin lenios awacip po.

Tohantu kaša tuwe zuya iyaye ca iye taku kin on ičicaju he. Tuwe bastanhanka iyu-wi wan hugle, na etanhan waskuyeca yute ſni he. Naiš tuwe optaye wan waweaqu, na optaye kin etanhan asanpi yute ſni he. Woniya

eciyatanhan, niyepi el taku unkajupi hecin-han, taku nitawa maka etanhan kin mnaun-yanpi kte cin he taku tanka he." 1 Kor. 9: 7, 11.

Wanna Lent—Akilianiciyapi—omaka el un-yanpi kin on ito taku kin le awacimpi. Wawokiya, Catechist, na Deacon kin wicicapi ſni, tka wahpanicapi, na tuwe wahpanicapi owica-kiyapi kinhan, Itanean kin taku oqupi eeee na on taku yusotapi kin iye ca wicakicicaju-ka, keyapi lo.

Oyasin micante on napeciyuzapi, na Wakantanka niyawaštepi nunwe.

Wošna Kaša

Omniciye Teca

Wakpala, South Dakota.

April 6, 1921.

Anpao kin: Wacekiyapi opapi tona Inyan-bosdata itimahed South Dakota ed unpi kin ſinaska etanhanpi kin ataya omniciye wan kačapi, qa he "Wawokiya" eciyapi kin hee.

Opapi kin, Wicaša wakan, Catechists qa Wawokiya unpi, qa tona wocekiye opapi o-yanke owasin etanhanhan hipi kin hena eepi.

De omniciye kin ake Good Shepherd, tipi-wakan ed March 17, 18, 19, hena ed omniciye econpi. Wicaša wakan tona ed opapi kin, Rev. Herbert Welsh, North Dakota etanhan, qa Rev. David Tatiyopa, qa Rev. P. J. Deloria, qa Rev. Andrew Whiteface, hena eepi. Hehan Catechists tona hipi kin, Joseph White Plume, John Redhawk, Johnson Brown Eagle, William Cross, North Dakota etanhan, Paul Yellow bear, qa See Walker, hena nakun North Dakota etanhanpi, unma Christian wi-caša. Winyan Christian hecapi ed hipi kin ataya 85 ecetupi.

Hinhanna iyohina inhanna wocekiye kin econpi ecee. Wacekiye wicaša tona ed unpi kin hena wocekiye kin hena econpi ecee.

Sunday hinhanne kin Wotapi Wakan kin Rev. P. J. Deloria yuwanan, qa Rev. Herbert Welsh he okiye, qa kpamnapi kin ed Rev. David Tatiyopa, qa Rev. Andrew Whiteface hena eepi. Wicota woyute wakan kin iepi. Wicokaya sanpa canhan program kin hena iwokdakapi, iapi waštepi kin on naionpi kin nina iyowicakipi ecee.

Omniciye kin de en, Itanean unyanpi tow-onšida kin on okihiunyanpi kin on \$275.00 unnapapi ed un kin hena decec wawokiyapi.

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Oitancanpi kin, itancan hee cin Patrick Shield, okihe kin Samuel Wanbliska, wowa-pi kage cin Samuel Red Bird, okihe kin Fran-cis White-hand-bear, mazaska awanyake cin

Mrs. Julia Deloria, eyanpaha kin, Mr. Martin Swiftcloud.

Goodshepherd tipiwanan etanhanpi kin ni-na bdihecapi e hecen tona en unhipi kin nina tanyan unkuwapi, woyute waštepi on woun-qupi ecee. Wikoška tona en wašpanyanpi kin tanyan wohanpi canke wicalica tawoyute ece-keee unqupi, can, peji, ſunkakan wicaqupi kin on tanyan unkuwapi kin on wopida ewicunki-yapi. Tokata omniciye kte cin St. Thomas Church etu kta yuštanpi e hecen tokata June 9, 10, 11.

Hinhanna enakiyapi itokam tipiwanan tiyo-pa itankan mibeya inaunjinpi, cekiyapi, wo-yawašte eyapi kin ohakam "Wakantanka nici-un nunwe" eyapi kin alhiyayapi qa kibdec-hanpi.

Taku naunlionpi, wanunyakapi, econgonpi kin dena on wowašake wopida unyuhipi, ecin Itanean ho atanin ſni kin on iyohina uncante-pi wowašake ſni qeya hiyeye cin hena en i, qa hamwicaye ca Iye ho wakan qa waonšida kin on cante wašte unyanpi qa pidaunyanpi. Qa heya sanpa "oiciya po" hecen owasin ounki-yapi kta e iyuškinyan pidaya unkapi.

P. J. DELORIA.

Wowapi Maqupi

Tuttle station etanhan Anpao mitakola wa-yoatani ciši kta lecalo omniciye piunkiyapi na koškalaka lena 12 months hehanyan Wakantanka iyoħlateya iyuškinyan wowaši econpi kta wicayuštanpi. Edgar G. Bear president, Thos. T. Lance vice president, Chas. G. Bear Secretary, Wm. F. Onehead treasurer, Charging Thunder collector.

Mrs. Julia T. Lance president, Mrs. Susie Matthew vice president, Mrs. Little Commander secretary, Mrs. Alice G. Bear treasurer, Mrs. Eva Loffer collector, Mrs. Charging Thunder trader.

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Anpao duha he. Duhe kta iyececa.

ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - REV. WILLIAM HOLMES, - - - Editors.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya hee cinhan heya vi kta:

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicasa unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancankin, Woksapi Nitawa kin ed Htanipi kin nakun sanpa yewicayaši kta e onšiičiya iceun-niciyapi: hecel Waawankdake wicaka qa wacinyepica heca iyenakecapi kin on Okodakiciye wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyapi kin he eciyatohan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicasa oyate hiyeye cin owasin maka kin owan-caya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinca wašte uyaši qon; wicasa owa-sin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewica-sa kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecetu, qa nitokiconze kin kohanna uayakiyin kta iceunniciyapi; Jesus Christ Itancanunyapi kin he eciyatohan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatohan, wicasa otoiyohi Wotanin Wašte kin owicakiyakapi kta e iyaya-pi kin, on Okodakiciye wakan Nitawa kin woce-kiye eye cin nayalion kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etahan ewica-yaku maza puza; wokokipe kin etahan, mini wokokipe kin etahan; makošica on wicata cin etahan; Šicaya wicakuwa tohitike kin etahan; wočetunkda qa inaňnipi etahan: wo-wacinibošake qa owodutaton kin etahan; qa oiyokpaza itancan ičiconzapi kin owasin etahan ewicayaku ye. Qa wojupi qa miniakaštan-pi kin icunhan waicage cin, Niye, O ITANCAN, ūwicakicieya ye. Ikcewicaša wicota hein omna-wicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya wašonšida kin, Nicaje yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektdapi kin wodwicaya ye, qa wicasa owasin, maka sintomniyan, Wiconi Ağuyapi ni un kin Ma-hpiya eciyatohan hi kin he odepia qe iyeyapi kta e iceunni eiyapi. AMEN.—Anpao etahan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

WOWAPI WAN

BISHOP OITANCAN KIN ETANHAN

Helen S. Peabody, Litt. D.,
All Saints School, En itanean kin,
Sioux Falls, S. D.

Dr. Peabody Tewahinda kin:

All Saints School en wowaonspekiye owicohan yuha bdihenya yaškan qon he etahan de omaka kin en iyenayaye kta keya omakiyakapi, qa dehan wayawa oenakiye kin he iye-han en nici waun kta e ekta micopi,

Tka tiyata owicohan qe Bishop Oitanean waun kin on owicohan kin hena on aotinsya waun kin on tanyan micopi kin he iyowawin-ye kte cin he eced iyokihišnimaye cin hena ee. Nici waun kte cin he eced iyomičihi qeš, qa miyelha en waun kin eciyatohan ooškiničiye oni nitawa kin he omaka tona wowaonspekiye vuha waecanon kin qa Minahanska makoce en Okodakiciye Wakan yanke cin on waecanon kin hena iyuha on ihaktaya wankawapakiyahan wopida ecicieye kta owakihi kta tka eanmin.

Wicincapina woonspe yuhewicakiyapi kin, wicataucan on, qa wicotawacin on qa tohanpi on, qa woniya on oni kin on, hena maka kin de en wowašake on woecon itokeca wanji caje-yata okihipi kin isam iyeyi hena wicacante qa wiconi oni kin de canipaptanye wowašake on tehanyan ipawankan ewicakde kin hena ee. Dena wowašake kin tuktetkiya yewicaye cin he mahetuya yewicaye, qa ohanskeyahan yewicaye, qa eceknana tehan wanke wicakiya eceee.

Wicoun obe kin en winyanpi kin, qa hun-kuwicayapi kin, hemios maka kin de e wašag-yahan wowaške on taku wašte econpi kin he sdonwicayapi kin heon heceea. Wicincapina waonspewicakiyapi kin hena he wowašake kin dena he yuotaya wankawapa koyag-wicayapi kta he taku aitancanyan kapi kin ee. Iyepi iyatayena cantepi kin en ecenašni, tka yuowecihan wicoicage iciyaza wowašake kin he ocib sanpa tanka aye, qa waskuyeca aicage-ya eicaga eceee.

Witaya okicico en Winyanpi kin, Owoeon en tawicuwicayapi kin, Ti en hunkuwicayapi kin! Hena en towašakepi kin olmuyahan ie-wicakcipahan owicayakapi kta cinpi kta hee šni. He wowašake-wan yutitan awicaye cin iyececa, he wanyakapi heca šni, qa nahonpi heca šni eša hena wicanłpi tacankupi kin hoi hošniyan wicakiciyuze ca maka kin de wodowan kicage cin hena ee.

Wowašake hececa kin hena tokatakiya owhanekanwa iyopta yanka eceee.

Dr. Peabody Tecihinda kin, wahošiye wakanpi kin etahan Whipple qa Hare hena waškayus ayapi kin hen wiciyohdateya wiyo-lipewatawaziyata makoce kin en wowašake kin de iyołteyaye kta woiyowinkiye iyenihantu qa detahan ecanon, idade ca OTI KIN tanyehcin ohiničiye cin he en asnikiya inunke cin he iyo-hakam tohanyan wi kin heceknana iyojanjan yanke ca mini kin hena heceknana kadus lipaye cin he hanyan omaka ota iciyaza hecetuwanjica iyopta yankin kte.

Wicohan otokahe kin de etahan enayakiye kte cin he Wakantanka Iye waecayecicon kta yokipi qa econniciye cin he woyatan qa wopida yaqu kte cin he nicante kin iojuna kta iyececa qa unkiš eya Wakantanka wayatan qa wopida qa uiye nakun unkeniciyapi kte cin he unkicantepi kin iojuna kta iyececa qa omaka tona kin dera icunhan kpatanyanhan aniu, qa unkiyepi kin ekna en unyahiyupi qa ake idade qa Itancan winyantaokiye wicakeyahan wawokipe unkayakiyuhapi kin hena he hecetu. Ihaktaya qa pinicida kin,

DANIEL SYLVESTER TUTTLE.

Bishop Oitanean.

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SANTEE, NEBRASKA.

OKODAKICIYE WAKAN KIN ON WOI-WANĘ QEYA OAYUPTA WASAKANA

Woawanyake Okodakiciye Wakan kin de wałpani-capi kin heca awicatonwan he?

Okodakiciye Wakan kin de ohniyan Woce-kiye Wōwapi wan owasin akiptan unpi kta e awicakiyuhe cin he iyecen oyate tuwepikeša iyuha awicawacin eceee. Otonwe tankinkin-yan hiyeye cin hena ecekeen walpanicapi kin hena on awowaši ecawicakicon yanka eceee. Tona walpanicica iyakapapi qa hukutalica unpi kin hetanh Wicaša Wakan qeja ewaecawi-cakiconpi kta e ahwiwicakicoppi kinhan tohnina teiçihindapi šni eceee. Otonwe tankinkinyan unkitawapi kin hena ecekeen "Otonwe ihanke kuya ekta Tipiwakan" heca walpanicapi kin unpi kta e Tona Roman etanhansiyi Christian ošpaye unpi kin etahan unkišnana tipi-wakan ota wicunkikdepi.

Iwicayušošo heca wicayadapi he?

Okodakiciye Wakan kin de waniyetu 1,500 behantanh iwicayušošo makoncağe nom yu-haun. Christmas itokam wi wanji hen Advent makoncağe eyapi kin hee, qa wetu kin en Anpetu Wakan šakpe behanyan Lent oma-ka eyapi kin hee. Dena ee qa nakun makoncağe toktokeca tukten Yewicasipi on woceki-ye omničiye en iyatayena kciyulicapi, qa cni wakan kin en kciyuwašakapi, qa Itancan unyanpi Tokiconze kin yuotankayapi kta on wocekiye oecon kin hena ee. Qa eqeš inknuhan-nakalha išoškiciyahan cante kciyuškanškan oecon econ hinukdapi kin hena hecetu undapi šni.

Oikduhomni heca wicayadapi he?

Ho, tona wakanhejapi ehan iyanpepicašni unpi kin ehantanh Wakantanka etahan to-kan iyayapi kin hena owasin wicitokam ohniyan ayutanyan wicakiciyuze. Qa nakun "Iye touncağe iyececa unkağapi kte cin" behanyan omaka owasin katinyeya iyopta yan-kin kta be hecetu.

China en taku wakan itonpišni kin kektowan-inge ota, hena ehna nom itancanpi kin, Con-fucius qa Buddha, hena eepi. Chinese wica-šta wan, Christian heca wan, Confucius qaš Buddha, qa Jesus Christ kici sakim token wi-cohan yuhapi kin he iyacinyan woyakapi wan, qa hitunkakanpi wan iyeceen tanyan owicaya-ke, ca heya:

Wicašta wan makohdoka oiyokpaza, mahen-tuya wan ohna ohinłpaya. Sicuta lidiłdidian kin en wanka, kiunniyan, qa we au; onšiyahin howaya wanka, qa ecaca inajin kta okihi šni. Confucius hen icahda omani, makohdoka tete kin etkiya u, qa heya;

"Wicašta onšika! niye on nina cante maši-ce do. Tokeca winitkotkoke lice qa hen ma-hen iyoyahpada hwo? Ito taku wanji iwahokoncičiye kta ce: Tukte ehan yahdinayape cinhan, ake hen mahen iyohipaye šni wo."

"Wahdinawape kta owakihi šniwo," wica-šta kin howaya eya.

Buddha wošnakağä wan iyokihe en hi; en aokasin, qa wicašta kakija wanke cin opalita naijin qa heya, "Wicašta onšika! hen nunca wanciyake cin on nina hin icanməšice do: tukte ohna oyakihi, qa wankankiya ayulham yaku, qa oħdoka kin hanke ecen yahdi kinhan, hehan isto iyohiciye kta, akan icieu owakihi kta nacece do.

Tuka wicašta oħdoka mahen yanke cin eca-ka očihišni. Siha on naijin kta, qaši huha unmana ešta yuškanškan kta okihi šni.

Hehan iciyamni Jesus en hi. He howaye cin naħon. Unkan oħdoka cete kin ekta ma-hen i. Isto iytanwašake cin iyohiya. Qa wicašta onšike cin oyuspa. Wokokipe oħdoka kin, qa upšija liinca etahan, yuwanek eyaku. Kiunni kin hena asniyan. Siha kin imni-ja wan akan ehde, qa cankuye cin kiciyusuta, qa heciya, "Iyaya wo, qa icimana waħtani šni wo."

De ohnayan Itancan kin isanpa taku wa-kan tokeca yuhapi kte cin he woyušice. Wa-wokiyapi nin eħpeunyanpi eceee.

XLVI MAKAKIN WASKUYECA AICAGE
CINON WOPIDA EYAPI QA
CEKIYAPI WOECON KIN

Wowapi wakan kin en otakiya oecon yankee cin oknayan woniya kin eciyatohan wapida-pi kin en sam icahi-iyi unkayapi kin on itan-can unyanpi kin Iye eciyatohan wowaon-sida qa woya-wa-ste u kin hena on wopida eya un-qonpi ecee kin hena hecetu 1 Thess. 5th 18; Eph. 5th 20 hena en wandakapi kta. Woecon kin dena kiksuyeunyanpi kta e qa hena ecen econqonpi unkokihihi kta e heon Okodakiciye wakan kin he Anpetu Otoiyohi Hinhan-na Ce-kiyapi woecon kin en Wopida eyapi oecon eknake, qa nakun oecon toktokeca en Wowa-yazan asnipi kin on, qa Miniwance etahan Tanyan kdipi kin on, Wopida eyapi kta eknake. Hehan omaka wanji can wancana witaya mni-kiyapi un-sipi qa maka kin waskuyeca aicage cin on qa Iye Toawankdake qa Toyawa-ste otakiya kin qa Iye Towaon-sida kin hena tokatakiya hecetuwanjica wanke kta e qa unki-unkiyapi kin hena tanyan idagunyanpi kta e on witaya mniunkiciyapi qa Iye ceunkiyapi, qa Wopida unkekiyapi ecee.

Dehan heon wocekiye oecon unqonpi kin eknake kin he Minabanska makoce kin den he ka-gapi. Sagda-za Wocekiye Wowapi ta-wapi kin en iyeyapi sni. Omaka yawapi 1785 he en Wocekiye Wowapi wan unpi kta iwan-yakapi qon he en itokam woeye yanke cin he en decen eyapi. "Sagda-za Okodakiciye Wakan kin he anpetu wanjigji en Wakantanka Iyotan Wa-za-ke cin he Okodakiciye Wakan kin, qa oyate kin wowaon-sida hiyo-hi-wicaye cin on wopida eyapi oecon yuhapi kin on un-ki-yea aiyacinyan Wakantanka awacinpri kin eciyatohan wookiye yuken kta e on omaka wanji can anpetu nom aho-peyahan Wakantanka Iyotan Wa-za-ke cin ceunkiyapi qa wo-pida unkekiyapi kte eyapi, qa he unma July wiyawapi topa kin hee kte, qa makoe en un-qonpi kin de en iye toyawa-ste kin on alibayena qa wocekiye eciyatohan tawai-iyahan un-qonpi kin hena ikiksuyeyahen ahounpapi kte, qa unma kin he November wi kin en Anpetu itopa tokaheya kin hee kte, he en maka kin waskuyeca aicage cin on qa Wakantanka to waon-sida hiyo-hi unyanpi kin hena sanpa awa-uncinpri kin on unki-kuh-licapi qa ikiksuyeyahen waeconqonpi kte eyapi. Qa de ecen eou-
snyan anai-cep-teyahan unqonpi kinhan oyate kin owe-kina wokakije woiyopeye unhiyakdepi kte eyapi." Wocekiye Wowapi wan dehan unyu-hapi kin omaka yawapi 1789 en yusutapi kin he en itokam woeye kin en wicoie kin de-na qa nakun July Itopa en woecon kte cin he-na en eknakapi sni. Qa Wopida eyapi Au-pe-tu Woecon dehan unyu-hapi kin hee hecetka-na kduhapi, tka eya-ee oyayake kin en Wowapi Wakan oekde heca Yamni tecaya opekiyapi.

Dehantu kinhan Makoba-ze en Itancan un-kin, qa United States kin on Tunkan-sinayan-ki kin, qa Makoawanyake en Bishop un-kin hena he Wopida eyapi Anpetu qa Cekiyapi Woecon kin oyate kin ahopapi kta e wicakiyu-otaninpri qa iwakta wicayapi hecen oecon yan-ke November en Anpetu itopa tokaheya kin he iyo-hakam ijehan anpetu wan ka-ñigapi ecee.

Wakancekiya oyanke ota en "Tiyata Wa-suton oahope" oecon yuhapi ecee. Ehanna Wopida eyapi oecon woecon kin he kaikiyena-wapa econwacinyan econpi ecee, qa unkiyapi e tehanhan econqonpi sni ecee, wanna wasuton oakduwitya kin iyo-hakam itehanlica hehan econqonpi ecee.

Otokahe kin ekta Wope oknayan yuwitaya wopida eyapi oecon yuhapi kin he Wope Ita-kikna 8th kin he Anpetu kin de Woonspe Tokaheyakiya yawapi kin en oyakapi kin hee. Woohoda Oahope decapina oecon tawa-pi wan heca sni, tka ehantanhannajin Jewish oecon tawapi e he de Christian Okodakiciye Wakan kin is eya he iye-ecen oecon yuha kin hee.

Wocekiye oecon kin de Hinhan-na Cekiyapi oecon kin he oknayan ayapi, qa etahan-si-ayaye kin en Wowapi Wakan wicoie qeya iya-tayena yawapi kta yanke. Okuwa miye hee-kiyahan Psalms etahan wowiyuskin oekde qeya eekiyapi, qa Woonspe ka-ñigapi kin he Wope Itakikna 8th qa 1 Thess. 5th 12-24 he-nioza. Taku Owasin on Wopida eyapi Wo-

cekiye kin he kaihakamya Wopida eyapi Wo-cekiye wan ikihiyan eknakapi; qa Wotapi Wakan Woecon kin he en ptenyena wocekiye wan ikihiyan eknakapi.

Wakancekiya oyanke ota en Anpetu kin de on woawacina kin aiyopteya kin on Te Deum, heekiyahan Benedicite he e unpi ecee.

Ptenyena wocekiye wan qa Wowapi wan, qa Wotanin wa-ste wan hena unpi kta e en ekna kapi, ecin Wakantanka wica-za kin on sihiwicada kin on wawicaqupi tanka wica-za kin he iki-ksuyeyahan Wotapi wakan Wopida eyapi wo-econ tanka kin he woawacina kin hee, he cona wopida eyapi woecon wan iyehanyan kte sni kin he Okodakiciye Wakan oiwanyake tawa kin he atanin.

Anpetu kin de on woawacina ikihiyan henaken oyate tohanpi on owokdake ka-gapi kta he hecetu kecin oecon econ ayapi, iye ena oyate token oikduheyapi, qa token oawanyake awi-cakiyu-hapi, qa token woope yuhapi, qa tona itancan wicakiyapi kin hecetkaen hena iwo-kdag caje-yatapi ecee. Owokdake hecetkaen hena ota oyate oikduhe on iye ena cajekiciyapi kin on wica-za wicekna taku-ni-ssina on Woakinice i-icagapi ecee, qa he ieuhan Wakantanka Wopida ekiyapi kta woawacina kin he etahan itokanyan waawacina-wicayapi heca yukan ecee.

Wakantanka Toawankdake kin eciyatohan maka kin de en tona walpaniyan woya-wa-ste cona unpi kta wa-ste iwan-wicakeyake cin tona Owayazan tipi en wayazan hpayapi kin, qa wab-deniciapi, qa wiwazicapi kin, hena hecetkaen on anpetu kin de en ijehan wawicaqupi wo-snapi econpi ecee.

"Taku wa-ste econpi qa wawicaqupi kin" eyapi kin he de ijehan ataninyan iwanka ecee kin heo-wakantanka ahiwaunqupi, qa unya-wa-ste kta hena on tona kakijapi qa taku yuhapi kta iye-ecena kta hena om unku-duhapi kta he hecetu kin on hena de ijehan wicunkikusyapi ecee.

Tuwe-pike-za wanji wopida eye cin he nakun isam wocekiye oeye eye ca nakun walpaniqa wawicaqupi kin hena koya econ sni ehant-han-s hehan wopide eye cin h-iyehanyan kipidake kta iye-ecena sni.

Okreek, S. D.
July 14, 1921.

Anpao: Mr. Homer Clark ta Christian wokikcanpe na woya-wa-ste tawapi on Mr. Homer Clark wozi-ii-iyi Wakantanka iwaho unyanpi ekta iya-ya.

Wica-za kin le nasula tawa wawacinye heca. Hapi kin el oyate tona iye takolayapi kin ota na oyate oyanke tokanlkan tanhan wicota wan-yag ipi nakun Lakota wacekiye wica-za ota, hapi kin el opapi, wa-ssicun wica-za wakan kin e wanji-hapi kin el ipi sni.

Wica-za kin le oyate egna wicohan tonakel yuha skan.

Okolakiciye wakan etkiya wawahokonkiya wayupike hea nakun B. C. U. wopida eyapi ka-gapi heca nakun iye oyate tawa kin maka wiconi el taku okihihi kta ekin heon etan hesapa woiki gni eyapi kin hel iye nasula wa-ste tawa kin ataya on woya-wa-ste econ tka qon wana hena econ kte sni canke oyate kin taku wognuni heca wan-ja heca. Tuwe-pi qeya iyo-tan wica-za kin le gnu-ni-ssina hica kin hena wica-za wakan kin eepi. Mr. Homer Clark te kin ohakam woya-wa-ste upi kin otakiya hinape, oyakapi eciyatohan wica-za kin le tohi-ni canze sni.

Mr. Homer Clark toni kin icunhan wica-za tuwawa tanyan cante kiyuzapi sni na in-sihiwizzi kiyuhapi hecina hapi el wanyang-ki sni na icunhan hena Christian hecapi hecina i-ste-capi kta iye-ecena. Incin Mr. Homer Clark wana maka wokakije etan asni-kiye laka-za.

Gnakapi icunhan el waun kin taku wanji-gji awableza. Wocekiye opa wica-za ota el hip-ki sni, hena i-ste-capi kta iye-ecena, hecel wan-blaka.

Mr. Homer Clark ojupi laka-za wanna tancan kin ta hehan wana heca ota etan hinapa na he-na otakiya taku iwa-ste kta, Mi-ss miye kin to-kata tohanl matin kta he awaein mayan na on taka ota iblukcan. Mr. Homer Clark te kin tawicu-un-sika na cunwintku tehilapi ihpe wi-caya. Onristian yaunpi kin tona niye iyotanla

wocekiye shapi oyakihihi hecina wicayeksuyapi na Wakantanka unsiwicala kta ca iceyakiyapi kta wa-ste.

B. C. U. ataya wopida ka-gapi kin ta. Hecel tok-za B. C. U. ataya omnihiye kin taku iyu-kean kta hecina he in-sihiwizzi tawa.

Mr. Homer Clark wicohan tonakeca el najin. He he, mitakuyepi tuwa hena wanji-hi-ki yuha najin kta huwo.

Mr. Homer Clark gnakapi icunhan titakuy-ki woya-wa-ste tanka ecunpi. Takuyapi tehilapi qon te laka-za na icunhan wica-za na winyan ota gni-kihihi wicunaqupi. Canke henake-hei wicunaqupi. Nakun wica-za canpagmiyan wa-ste-leca wan ogna au wicekiyapi. He maza-ska otahci kipi heca. Titakuye kin woiyowin-kiyapi ogna, ka-ñili wica-za wakan lie kiyapi kin he Rev. B. P. Lambert ee na Rev. David Tatiyo-pa okiyapi.

Toka huwo? Wica-za Wakan waawanyanka wanji oyate hel un tka, qeyas taku wanji un hecetka naceca.

Lakota kin ounkiyapi. Nakun wa-ssicun kin owicunkiyapi qeyas Wa-ssicun kin iye oun-kiyapi kta ecinpi ke-za. He okolakiciye wa-kan woynonihani eciyatana waka.

Nakun sinalmase kicizapi iblukcan.

Ho eya toketu kecye-za christan wica-za na winyan wawacina ekta yuza ota Mr. Homer Clark woya-wa-ste qupi cantepi mahel yuha unpi Wakantanka slolye qon. Te kin ohakam hena iyuha atan in. July 5th ehanl ta na July 10th 1921 ehanl hapi woya-wa-ste econpi tawa kin wanji un Standing Rock ekta eta.

Napeciyuzapi,
DAVID DORIAN.

I Need Thee Every Hour

1. Oape iyohi
Wacinciyi
Niho waon-sida
Itancan kin.

Chorus: Wacinciva niye hica,
Oape iyohi
Wanikiya mitawa
Ekta ciu.

2. Tohan nikiyena
Yaun-kinhan
Wowiyutanye kin
Wa-za-ke sni.—Cho.

3. Wowiyuskin kin en
Wokakije
Ohankoya en qa
Mici un ye.—Cho.

4. Woiwahoye kin
Ijicaya
Nitawacina kin he
Omnaspe kte—Cho.

5. Wakantauka miye
Mayuha ye
Ate cinhintku kin
Yawa-ste-pi—Cho.

ANPAO KIN

REV. JOHN FLOCKHART, } Iapi Ka-ñigapi.
REV. WILLIAM HOLMES, }

Anpao wotanin wopida kin wi iyohi, wiya-wapi anpetu tokaheya eca wopida tok-za kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca ka-ñapi zaptan kajujupi kta.

Wi sakpene kinhan ka-ñapi nom sam oki-se kta.

Icupi sni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opeton-ki qap hiyumakiyapi kta. Okihihi sni kinhan wopida askape maqupi kta.

Tuwa wopida ka-ñin kta ca wopida ska san-nina owa kta.

Opeton-ki kta e wopida hiyuyapi qais ed ta-ku oyakapi kta cinpi qa hiyuyapi eca, wopida ojuha akand decec awopi kta.

REV. JOHN FLOCKHART, Greenwood, S. D.

THE DAYBREAK

Aug.—Sept., 1921

The Value of Meditation

A paragraph on Meditation, with the usual characteristic beauty and helpfulness of its author, was written by the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, during the Lenten season just closed. The habit of meditation, being sadly neglected not only during Lent, Dr. van Allen's lines are specially timely. His specific instruction for a good meditation, with the admirable suggestions concerning silence, the length of the meditation, and its very practical value makes this brief and definite paragraph a guide for those who wish to restore the experience of quiet waiting upon God into their lives. It follows:

We fuss too much and think too little in all departments of life. Constant activity is the pattern we follow, even though we scarcely know why; running about, talking incessantly, or reading hurriedly, attending committee meetings so as to make sure of a quorum being there, participating in "drives," organizing victory—or defeat! Necessary perhaps; but vastly more effective if we replenish our batteries sometimes. To meditate is to think continuously and contemplatively about some special truth. Specifically, it is to take some Word of God (perhaps a single verse of Scripture) and, shutting out other matters, turn our minds expectantly upon that, hoping for some direct message from God out of it. Silence is necessary, withdrawal from society is desirable. One can make a good meditation in five minutes; for experts, half an hour is short. Rightly undertaken, the time of meditation is the most fruitful of the day. Try it.

"Lord Teach Us to Pray"

I feel sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing we so need to study and practice as the art of praying aright. . . . It is only when the church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf.

With disciples full of faith in Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."—Andrew Murray.

Progress at Oneida

The Rev. William Watson, who went from us to take up the heroic task of rebuilding the ruined church at the Oneida Indian mission, writes gratefully of the interest aroused by the articles in the "South Dakota Churchman." He says: "The hall in which we have to hold our services is becoming overcrowded. It is supposed to hold 200, but we had 300 this morning. What we shall do when the days are warm I do not know, for people are beginning to faint already. Probably we shall have to take to the open air until the church is rebuilt. The bishop was here with an architect and contractor to look over the ruined church and we have had a 'bee' to complete the clearing away of the rubbish. I am most grateful for the money which has come from the Dakotas and have acknowledged the gift of the Rev. Amos Ross. Our people were greatly pleased that other Indian Christians are helping them in their distress."

It is the Heart that Counts

It is the heart that counts—what is inside. He may be dressed in expensive clothing or in patches, it matters not. He may be well up-to-date or woefully "behind the times." What he is—*what he is*. And our church, be it little or big, is what the people and their rector make it. A church is what they are. In the little country church if the people are loving and friendly and Christian, the parish is to that extent blessed. If otherwise than otherwise. In the great city parish if the people are loving and friendly and Christian, that parish too, to that extent, is blessed. It is what its people are that counts—the heart, the pulse, the life of the parish.

The Womans' Auxiliary

This year being the anniversary of the Woman's Auxiliary the following will be of interest. Mrs. Sophia Williamson writes: "The Woman's Auxiliary of the church of the Holy Fellowship, at Yankton Agency, of which I have been treasurer for the last twelve years, is without doubt the oldest Auxiliary in the state. Some of the women who are still active workers and are regular in attendance at the weekly meetings on Friday, have been diligent and regular members for over forty years, or since the organization of the auxiliary some forty-five years ago. Among the noble women of the old guard who are still active are Mrs. Red Horse and Mrs. Keeler, who are charter members; also Mrs. Lyman, Mrs. Selwyn and Mrs. Mary Ann Picotte, with other faithful workers through many years. We have regular meetings every Friday through nine months of the year, beginning the first Friday of October and closing the last day of June. Since the beginning of work last October up to the first of May we have raised about \$500. We hope to raise at least \$200 more before we close work the last of June. About one-third of the money is spent at home for the different activities and expenses of our church. The other two-thirds is at the last meeting of the year apportioned by the women themselves among the various needs of the church, principally in the Niobrara Deanship, the largest single item being aid given for support of the native clergy in the Dakota field. At our meetings we quilt pieces which have been cut and sewed at home. We make about fifty of these quilts in the year, which find a ready sale at five dollars apiece. The material of which the quilts are made is all donated. Also during Lent we made aprons and other fancy work which was sold after Easter. Once every month we give a dinner at which we often make as much as \$50. We try to be of help to the sick, visiting and having prayers with them and helping in whatever way we can. We are trying to be of help in the work of the Church and of the Master. We are endeavoring to make our society attractive and helpful to the young girls and women. Among our most enthusiastic and

best workers are some of the young girls. We ask that you will remember us in your prayers that we will have more success and be more faithful in our work for the cause of the Master."

A city set upon a hill cannot be hid, neither can a school even though that school be so young an infant as our first Summer Conference for the Missionary Districts of South Dakota and Nebraska. Let me tell you about this lusty babe.

During the last ten days of June there gathered at All Saints School, Sioux Falls, South Dakota, from eleven dioceses, bishops, priests and postulants, teachers, missionaries and students, Church men and women from city, town and prairie. And in this School, set upon a hill overlooking long avenues of trees that have changed this prairie into bowers of wooded beauty, a hundred and seven people listened to the words of some of the great leaders of the American Church, getting information, enthusiasm, inspiration, vision to carry back our homes and into our parish life. Our leaders were men and women of recognized ability in the Church. Most of them brought us the fulness of experience of other Conferences and all gave themselves unsparingly in lectures, in discussions, and in personal interviews.

The program covered some of the particular problems of the clergy, theory and practice in religious education and in women's work; a thorough study of methods and organization, scientific management of the Church School, the Church School Service League, Mission, Social Service, Christian Nature Courses, the Church Service League and pageantry. And all this in a well-balanced program. In lectures and in discussion Bishop Wise of Kansas, gave us practical suggestions for work with young people; better than that he enlarged our vision, not only of the youth in the Church, but of the Church as the Living Body of Christ in the world. It was a rich program.

For when the One Great Scorer comes

To write against your name,
He writes, not that you won or lost,
But how you played the game.

From the Gospel. Luke XIX:41: And when he was come near, he beheld the city, and wept over it.

Jesus loved Jerusalem. Every Jew did. Not only because it was a beautiful city, and the first city of the Jewish people, but chiefly because it was the centre of the Jewish religion. Here stood the Temple. Here thousands of Jews gathered every year to keep the Passover. The city stood for all that was holy in the Jewish faith.

Because He loved Jerusalem, and because He knew it, Jesus wept when He came in sight of it on His last, His triumphal entry into the city. For He knew that the people of the Holy City were not holy. The Jews scattered throughout the world thought of the Temple as the place where God was truly worshiped. But the spirit of true worship was not in the heart of Jerusalem's inhabitants. Jesus knew, for He had spoken to them the words of life, and they had refused to accept them. The symbols and the ceremonies of religion were many, but true religions was not there.

Jesus wept for the tragic failure of the city to fulfil its promise. He loved the things which the city symbolized, and the city's people, unconsciously enough, had turned the symbol into a mockery. Jerusalem was like a fig tree with abundant foliage, inviting the hungry traveler to eat and be filled, but the fruit that should have hung between the leaves was lacking. The Temple of God stood upon the hill, and endless sacrifices were offered in it, but the Spirit of God was absent.

Does not every inhabitant of a great city love it? Does he not take pride in everything which identifies it with what is noble? We all rise in defense if any one dares lay a sacrilegious finger upon some stately building that speaks of piety. Oh, yes! But let us remember that, dear as it is, the symbol is worthless without that which it symbolizes! It is good that our city should have temples and monuments that speak of faith and virtue and self-sacrifice, but what really matters is that faith and virtue and self-sacrifice shall be found in us.

SAMUEL M. DORRANCE.

Two Teachers in Fifty Years

A Bible Class in Trinity Church, observes its semi centennial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

A Brass Band for a Deaconess

Few of us know the glory of having a brass band and aerobats and sleight of hand performers at our humble birthday parties. Deaconess Stewart of Changsha does, and besides all this there were at her last anniversary celebration three hundred women and children. No, they did not all bring presents. The giving of gifts on such occasions has become such a rigid matter of form that it often is really burdensome on the native workers, and the missionaries have protested strongly against it.

Bequest to Western States

The Domestic and Foreign Missionary Society recently received \$408,000 from the estates of the late George Platt and Miss Emily Platt, of Philadelphia. This amount is to be held in trust and the income applied for Domestic Missions in the States of Oregon, Montana, Nebraska and the Dakotas.

The accrued income for 1920, amounting to a little more than \$19,000 was equally divided between the dioceses and missionary districts in these states, with the understanding that some other method of division might be determined upon in the future. A small additional appropriation was made to enable our Church school on the Oneida Indian Reservation in the Diocese of Fond du Lac to have an additional teacher.